

The History of the Spanish Bible

An Introduction

The History of the Spanish Bible
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Rafael A. Serrano

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Dedication

To my lovely wife Mary

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Introduction

The geographic region of what is now Spain is a region mentioned very early in the Bible. If we go back to the Old Testament, it is mentioned with some frequency about a distant region rich in minerals called Tarshish. Although different sites were considered as locations of this region or city, one of the most accurately presumed locations has been Tartessos, Spain. Obadiah 20 also mentions Sepharad, which has traditionally been regarded as a reference to Spain, hence the Jews from Spain have been termed Sephardi Jews. What there is no doubt of is the expressed mention of Spain by the apostle Paul in Romans 15:24 and 28 in which he declares his desire to visit Rome on his way to Spain.

The importance of knowing the history of the Bible in Spanish cannot be over-emphasized. The Bible has marked the history of mankind and of the various nations that make up today, Spain and Latin American countries are no exception. Studies have been published about the influence of the Bible and even in the Don Quixote by Cervantes. The

best-known study about the Bible in the Quixote is Juan Antonio Monroy's book "The Bible in Don Quixote" (in Spanish). Spanish language and Latin American culture have been influenced both directly and indirectly by the Bible.

The Bible was also the bedside book of many important people in Latin American culture and history, such as Nobel laureate Gabriela Mistral. The impact of the Bible in the Latin American world is truly awesome. Latin America is the region of the world where biblical Christianity is growing the fastest. Anyone who wishes to understand this phenomenon cannot ignore the history of the Spanish Bible, a book that sets the tone of the great evangelistic current progress.

Important features that emanate from the study of the history of the Spanish Bible are the direct and indirect relationships that translators, editors and committees who have worked in different versions have had, creating a tradition of Bible translation in Spanish that the reader of the Bible in modern times cannot ignore, especially when some are attempting to create an artificial debate for and against some versions.

Understanding and tracing the thread of tradition that Spanish biblical translation has had on ancient and many modern languages will be a valuable aid for anyone today who wants to understand the issue of the significance of the ancient versions and the reason for modern versions.

Rafael Serrano

Spring 2014.

Chapter 1

Early Versions of the Spanish Bible

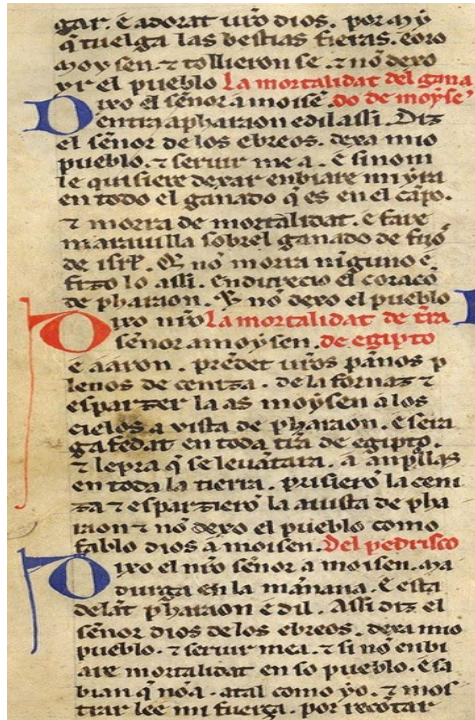


The picture shows the monastery of El Escorial, Madrid, Spain, where the first manuscripts of the Bible in Spanish are located.

The first texts of the Bible in Spanish date from the twelfth century and are in the Monastery of El Escorial. They are a clear demonstration of the antiquity of the tradition of Bible translation in the Spanish language. These manuscripts show the interest that has always existed in Hispanic culture of having the Bible in the language of the people. The first translations of the Bible into Spanish were made from the Latin Vulgate, but also from the original languages. This period was before

the Spanish Inquisition and the opposition to the study and translation
of biblical texts.

La Fazienda de Ultramar



This illustration shows a fragment of the book *La Fazienda de Ultramar*.

The oldest Biblical text in Spanish translation could possibly be one of Aimerich Malafaïda's, who inserted several biblical texts in a description of a trip he made to Palestine, which he called "*La Fazienda de Ultramar*." I say "could be" because there is no certainty regarding

the date of the composition and about the author of this Biblical translation. The first who attempted to date this manuscript was Moses Lazar (1965); he stated that the work was composed between the years 1126 to 1142. He also said that the author was Aimerich Malafaïda, archdeacon of Antioch. The date of composition given by Lazar has been corroborated by other scholars, such as Rafael Lapesa and Eugenio Bustos Tovar (1993), who have dated it in 1220. Deyermond Alan (2001), based on a linguistic study of the work, dates it in the 13th century. Furthermore, although it is recognized that at the time there was a Latin patriarch of Antioch named Aimerich Malafaïda or Aimerich Limoges, some scholars, such as Michael Stone (2006), cast doubt that he was the author of *La Fazienda de Ultramar*.

The work has inserted several books of the Bible which apparently are translated directly from the Hebrew, certainly making it very valuable for the history of Bible translation. In addition, this work was intended as a guide for pilgrims to travel to the Holy Land. It is not known if the author really made the trip to the Holy Land, or if this work is a figurative description of the journey.

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The manuscript can be located today in the University of Salamanca, Spain.

La Escuela de Traductores de Toledo



The image shows the city of Toledo, Spain, the “City of Three Cultures” where the Toledo School of Translators was located.

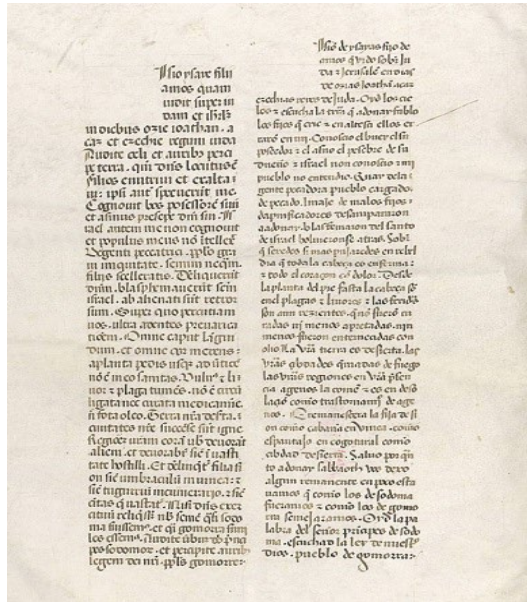
Toledo was, since the 9th century, a worldwide European cultural center. There were many intellectuals working there, diversely enough, from Arab, Jewish and Christian backgrounds, and because of this, it has been called “City of Three Cultures”. In this city, there was a great translation activity that initiated the Renaissance. The Toledo School of Translators was not only a place, but also a school of translation that gives name to the translation work that was done in the city. They translated numerous works from Arabic to Spanish, Hebrew to Spanish,

Arabic to Hebrew and Hebrew to Arabic. Classical texts of Greco-Roman culture were translated, and in that city the first translation projects of the Bible into Spanish were conducted.

Herman “The German” Translation

The Book of Psalms was first translated by Herman “The German” (1266-1272). He was born in Germany, and was bishop of Astoria, León, Spain, where he died. He made the translation of the Psalms from Hebrew into Spanish, and consulted the Vulgate in the process of translation. He belonged to the School of Translators of Toledo and is mostly known for his translations from Arabic into Latin of Averroes, the famous Andalusian philosopher and physician. Herman’s translation of the Psalms is not preserved, but his translations of Averroes are.

Las Biblias Romanceadas



The illustration shows a page from the Codex 87 in two columns, one with the text in Latin and the other in Spanish.

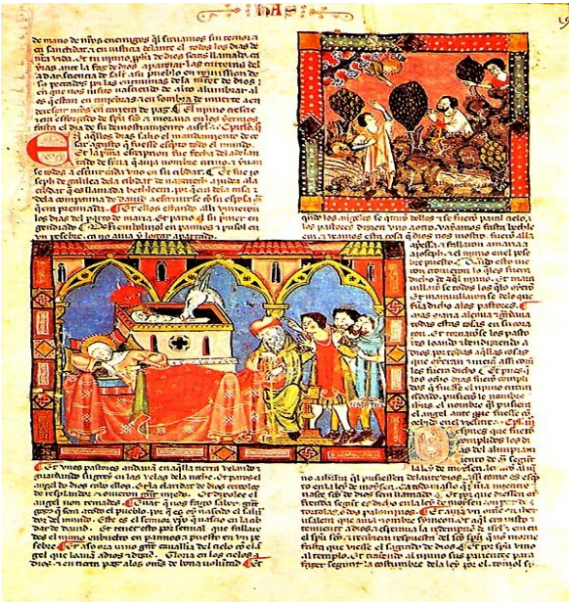
There are some documents that are called “*Biblias Romanceadas*” or “*Biblias Escorialenses*” which are some codices that are now in the Library of the Monastery of El Escorial in Madrid, Spain. They are manuscripts of the thirteenth century but probably reflect a twelfth-century Spanish. These books are the first examples of Spanish prose in literature. The name “romanceadas” derived from the fact that the texts are in a “romance” language that is a language product of evolution

from Vulgar Latin, and in this case, Spanish. The name “Romance language” has nothing to do with something "romantic" but, as we have seen, with Latin, the "language of Rome." The following is the list of these codices and where they are:

1. Romanceadas Bibles E3, E4, E5, E6. E7, E8 and E9, found in the library of San Lorenzo de El Escorial: Madrid, Spain. The prealfonsina Bible, also known as romanced prealfonsina Bible. It is a translation of the Bible into Spanish, from the Latin Vulgate and the original languages. It is preserved in two manuscripts mentioned, the E6 (In -6) of s. XIII, and E8 (Ij -8), made in the fifteenth century, they are complementary.
2. The codex 87, which is in the Royal Academy of History, Madrid, Spain. Parallel text in Latin and Spanish translation of the books of 1 and 2 Maccabees.
3. 10288 Codex, which is in the National Library of Spain, Madrid, Spain.
4. CXXIV/1-2 Codex, which is in the Public Library of Évora, Vera, Portugal.

5. 52 -XIII -1 Codex, located in the Library of Ajuda. Lisbon, Portugal.
6. The Alba Bible, located in the Palacio de Liria, Madrid, Spain.

La Biblia Alfonsina



The illustration shows a page from The Biblia Alfonsina.

The Alfonsina Bible was published in 1280. Named after its sponsor, Alfonso X the Wise, king of Castile (1221-1284) and claimant to the throne of Germany. This Bible was part of a larger project called

the *Grande e General Estoria* (The Great and General History), sponsored by the king. The idea was to write a history of the world from the origins narrated in the book of Genesis to the life of King Fernando III of Castile, father of King Alfonso X the Wise. The work had several versions and was constantly revised, not only in life of King Alfonso, but also after his death. The biblical text seems to be a combination of the Vulgate and The Canons and Ecclesiastical History of Eusebius, who worked directly from the Septuagint in his writings, which were revised, expanded and published in Latin by Jerome, editor of the Vulgate. These works were translated into Spanish for this Project by the School of Translators of Toledo. Toledo, Alfonso's city where King Alfonso X was born and lived most of his life.

The biblical text is divided into 6 parts:

Part I: Pentateuch.

Part II: Joshua, Judges, 1 and Samuel, 1 and 2 Kings.

Part III: Song of Songs, Proverbs, Wisdom, Ecclesiastes, Psalms, Isaiah,

Ezekiel, Joel, Hosea, Amos, Jonah, Tobi, Job, 1 and 2 Chronicles.

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Part IV: Jeremiah, Daniel, Obadiah, Zephaniah, Lamentations, Baruch, Habakkuk, Judith, Ezra, Nehemiah, Haggai, Zechariah, Esther and Ecclesiastical.

Part V: 1 and 2 Maccabees.

Part VI: New Testament.

La Biblia de Alba



The image shows a page of the Alba Bible

La Biblia de Alba (The Alba Bible) is a translation of the Old Testament, the Jewish Bible, directly from Hebrew. This translation was

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made in Maqueda, Spain, by a Jewish scholar named Moses Arragel, a native of Guadalajara, Spain, with the help and supervision of Don Vasco de Guzmán, archdeacon of Toledo, his brother Arias Enzinas, of the order of St. Francis and Juan de Zamora, of the order of Preachers. The translation work lasted ten years and was finished in 1433. This translation was carried out on behalf of Don Luis de Gonzalez de Guzman, Grand Master of the Order of Calatrava. The name given to this work “Alba Bible”, derives from the original version of this Bible which was in possession of the Dukes of Alba de Tormes, a family of Spanish nobility, and the manuscript is in the care of the House of Alba Foundation, in Lira Palace in Madrid, Spain.

Moses Arragel translated the text under the supervision of Catholic scholars who corrected it and supervised the work of those who made images to illustrate the Bible. The translation was made in Maqueda and the images were made in Toledo.

In 1450, translations of the gospels and Paul's letters were published. They were most likely translated from Latin to Spanish. Their author was a Jewish convert named Martín González de Lucena, “The Maccabee”. This character was an important Jewish scholar and well known in Toledo, where he mastered Hebrew and Latin.

The translation was ordered by Íñigo López de Mendoza (1398-1458), who was the godfather of Martín de Lucena. Íñigo López de Mendoza is named after the famous Marquis de Santillana, a Spanish poet and military figure. He wrote many literary works, the best known of which is entitled “Serranillas”. It was a great patron of the arts of his time.

A manuscript of the work of Martín de Lucena is in the National Library of Madrid, Spain. It is manuscript No. 9556.

Other Bibles of the fifteenth century

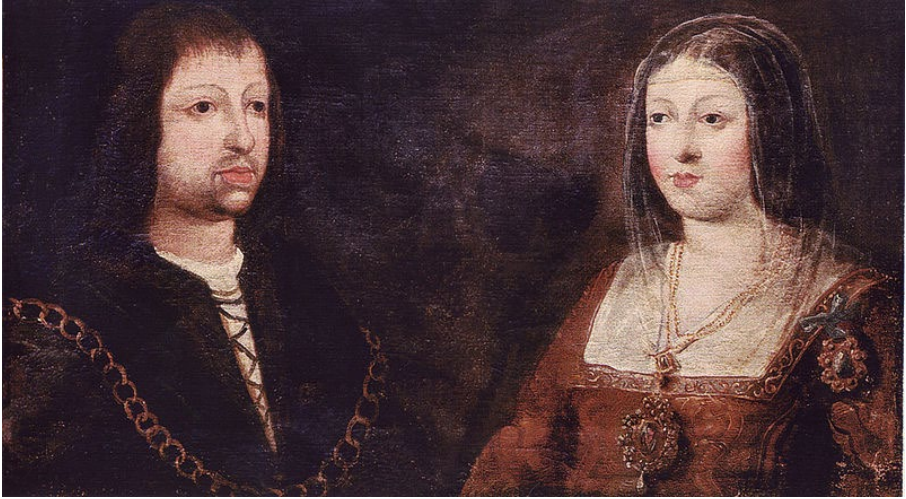
Apart from the Alba Bible and the New Testament published by Martin de Lucena, there are two Bibles in this period which actually I could not find literature to investigate further, so I will ask my readers to help me if they have data thereon. I promise to write that I will edit this article and I will give them credit for their contributions. Such Bibles are:

1. A Bible sponsored by King Alfonso V of Aragon, “The Magnanimous”. Its approximate date of composition is between the years 1416-1458.

2. A Bible attributed to “Rabbi Solomon” which has two columns, one in the Vulgate and the other the translation into Spanish. It is believed that “Rabbi Solomon” was a Jew converted to Christ. The manuscript is in the Library of the Royal Academy of History at Madrid. The approximate date of publication is 1420.

Chapter 2

Versions of the 16th and 17th Centuries



The image shows Ferdinand of Aragon and Isabella, the “Catholic Monarchs”.

At this time a breaking point occurs in the history of Bible translation in Spanish. It is the time when gradually the Bible in Spanish is prohibited and finally those who translate, distribute or possess biblical texts in Spanish are persecuted and killed. This era begins with the reign in Spain of Ferdinand of Aragon and Isabella, qualified by the pope as “Catholic Monarchs.” Many historical events happened such as the political unification of the Iberian Peninsula, large population movements, expulsion of Muslims and Jews from Spain, and later the

illegality of Protestantism in Spain and its territories. It is also a time when the Spanish Inquisition is reactivated and those who worked for the Bible in Spanish language were persecuted. Simultaneously, it is the time of the rise of European humanism, the discovery of America, the emergence of Spain as a world power, and the reinvention of the printing press, which facilitates the printing and distribution of the Bible.

Major historical events that will change the future of the world occurs in this period, especially the geographical discoveries, the formation of the European countries, and in 1517 the Protestant Reformation with its emphasis on reading the Bible in modern language, not only in Latin. This caused a backlash from the Catholic Church and European monarchs. Reading of the Bible was banned, in contrast with the Protestant ideas favoring reading the Bible in modern languages. This time they began to publish lists of prohibited books, the first of which was published in 1529 by King Henry VIII of England, before the separation of the Church of England from the Catholic Church. Then, in 1546 Charles V, Emperor of Germany and King of Spain, published a list of books prohibited in his dominions

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prepared by the University of Leuven, which was adopted and published by the Spanish Inquisition in 1551 and republished many times. In this list says textually that the “Reading the Bible in our Spanish language or any other modern language is banned, in all or any part.”

Complutense Polyglot Bible



A page of the Book of Isaiah.

The Complutense Polyglot Bible marks a milestone in the history of the global Bible translation but not have text in Spanish or in any modern language. Its importance lies in being the first printed text of the Bible in the original languages. It is the result of the Spanish biblical erudition and because of that, among other reasons, it is mentioned in this book about the history of the Spanish Bible.

The translation team of this Bible was led by Cardinal Francisco Jiménez de Cisneros and included, among others, Antonio de Nebrija who oversaw the Latin text; Demetrio Ducas and Hernán Núñez de Toledo, who prepared the Greek text; and Alonso de Alcalá, Pablo Coronel and Alfonso Zamora, who were responsible for the Hebrew and Aramaic texts. The composition and printing of the text was in charge of Arnao Guillen de Brocar. Erasmus of Rotterdam was invited to join the project but he did not accept.

The first four volumes contain the Old Testament into three columns: the first column contains the Greek text of the Septuagint; the second column contains the Latin text of the Vulgate and the third column contains the Hebrew text. There is an extra column in the Pentateuch with the Aramaic text translated into Latin too.

The fifth volume contains the New Testament and has two columns: one with the Greek New Testament and the other with the Latin text of the Latin Vulgate.

It is interesting to note that the great Dutch humanist Erasmus of Rotterdam showed great zeal for being the first to publish a Greek text of the New Testament. He asked the pope for giving him exclusivity

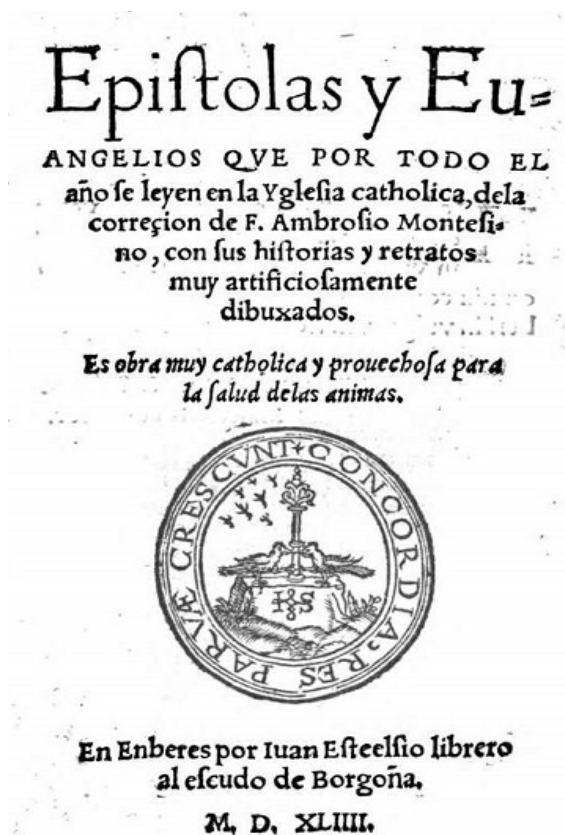
for 4 years for the publication of a Greek New Testament text. In this manner, he could gain time and finish his edition of the Greek New Testament on time to be published before the Complutense Polyglot Bible, which was already printed, but not yet published. We can see here also the ingenuity shown by Cardinal Cisneros in asking the Pope permission to publish the polyglot, even he did not need any permission from the pope because Cisneros was a cardinal and its cardinal status did not require permission from the pope to publish. However, Cisneros wanted to give his work the express approval of the pope. All of this means that although the polyglot Bible was the first Bible text printed in the original languages (1514), it was not the first on sale, because Erasmus printed and published his Greek New Testament in 1516. The Complutense Polyglot was on sale in 1520.

Anyway, the Complutense Polyglot Bible was the first printed text in history of (1) The Septuagint in Greek, (2) The Old Testament in Hebrew and Aramaic (Targum Onkelos); and (3) The Greek New Testament. In addition, it is the first text that motivated the creation and use of special types of printing Greek letters, of great quality and beauty, to print the Greek text.

Apart from the anecdotal fact of the hurry of Erasmus for being the first to publish a text of the New Testament in Greek and, as we would say today, his lobbying with his friend Pope Leo X to get it, the implications are somewhat important. Unfortunately, the Greek text of Erasmus was not of the same quality and reliability that the Greek New Testament of the Complutense polyglot, but as the Erasmus Greek New Testament was the favorite of Protestant translators, it became the basis of what is called the Received Text (*Textus Receptus*) used by the translators of the New Testament in Protestant Bibles in modern languages, including our beloved Casiodoro de Reina Bible and the English language Bible known as the King James Version KJV.

The United Bible Societies published a facsimile edition of the Complutense Polyglot Bible a few years ago.

Ambrosio Montesinos Translation



Cover of the Ambrosio Montesinos translation, 1514.

Ambrosio Montesinos (1444-1514) was a Spanish priest in service to the Catholic Monarchs. By order of King Ferdinand in 1514 he published a work entitled “Epistles and Gospels for the whole year”, which appears to be a revision of one published in 1506 by an anonymous author. This is a translation from Latin into Spanish.

In this book there are 846 selected biblical texts, 160 are from the Old Testament, and 586 from the New Testament. These texts come with additional extra-biblical material consisting of comments and biblical texts based sermons.

Numerous reprints of this work were made for many years and it was very popular in Spain until the Inquisition banned it in the year 1612, when it appears for first time on the list of banned books.

Translations of Miguel de Villanueva

The Spanish physician Miguel de Villanueva, also known as Miguel Servet, published two works with translated texts of the Old Testament into Spanish. The first one was entitled *Ymagenes de las Historias del Testamento Viejo* (Pictures of the stories of the Old Testament) and was published in 1540. The second one, very similar to the first one “Pictures and boards in the stories of the Old Testament” was called *Retratos o tablas de las historias del testamento viejo*, (Portraits or Tables of the Old Testament stories) and was published in 1543. Both works brought illustrations of woodcuts of German artist Hans

Holbein the younger. Miguel Villanueva discovered the pulmonary circulation of the blood and he also mastered classical languages and Hebrew. In 1553, he was burned alive at the stake in Geneva for dissenting from the doctrines of the protestant leaders of Geneva, Switzerland.

Translation of Juan Valdes



Portrait of Juan de Valdes.

Juan de Valdes (1498? -1541), Spanish humanist, son of Jewish converts. He wrote several works on the Spanish language, and was a friend of Erasmus of Rotterdam. He mastered Latin, Greek and Hebrew.

He translated the Gospel of Matthew and the epistles of Paul, using the Greek text of Erasmus. He also translated from Hebrew the book of

Psalms. His biblical commentaries and theological works were well received and published by Spanish and European Protestants. The Inquisition forbade his works and he had to leave Spain. He settled in Italy and died in Naples. Like his friend Erasmus of Rotterdam, he did not leave the Catholic Church even though he was persecuted because of his critical perspective, and pro-biblical Reformation thought.

Translation of Francisco de Enzinas

**EL NVEVO
TESTAMENTO
De nuestro Redemptory Saluador
IESV CHRISTO,
traduzido de Griego en len-
gua Castellana, por Fran-
cisco de Enzinas, dedi-
cado a la Cefarrea
Magestad.**



HABLA DIOS.

Iosue. 1.

No se aparte el libro de esta ley de tu boca. Antes con atento animo estu-
diaras en el de dia y de noche: para q
guardes y hagas conforme a todo a-
quello que esta en el escrito. Por que
entonces haras prospero tu camino,
y te gobernaras con prudencia.

M. D. XL.III.

Cover of the New Testament translated by Francisco de Enzinas, 1543.

The New Testament translated by Francisco de Enzinas was published in the press of P. Mierdman in Antwerp, Netherlands, in 1543.

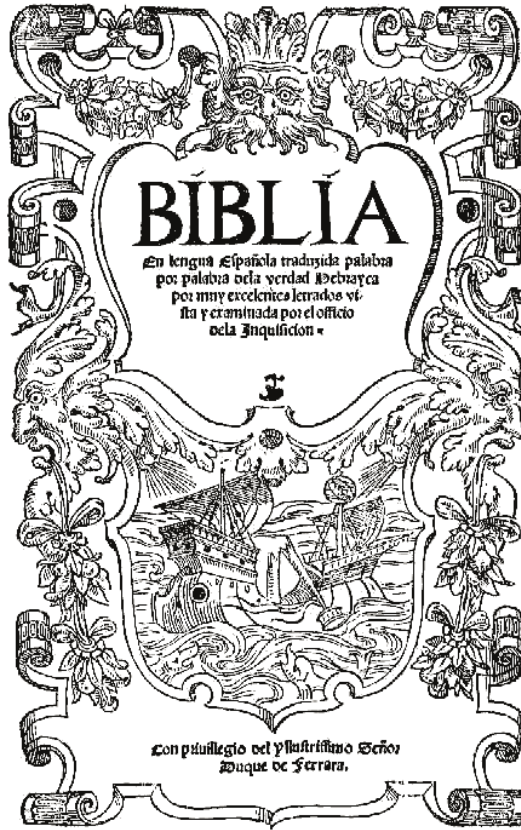
Francisco de Enzinas (1518-1552) was born in Burgos, Spain, but lived abroad for most of his life. He was a prominent humanist, and a scholar of classical languages which he mastered to perfection. Even

he had no great academic titles, he was given the chair of Greek at the University of Cambridge, England, because of his expertise in the Classic languages.

Enzinas was the first to translate the entire New Testament from Greek into Spanish. Portions of the New Testament were already translated from Greek into Spanish, but the translation of Francisco de Enzinas was the first complete translation of the New Testament from Greek into Spanish.

Casiodoro de Reina used this New Testament as the basis for his translation of the entire Bible in 1569, especially his translation of the books from James to Revelation. Enzinas appears to have used the Greek text of Erasmus and probably also consulted the Latin Vulgate in the translation process. He also translated some poetical books of the Old Testament using the Latin version of Sebastian Castellion.

Ferrara Bible



Cover of the Ferrara Bible, 1533.

In 1553 Portuguese Jews Geronimo Vargas and Duarte Pinel translated the Old Testament into Spanish. This translation occurs in the Duchy of Ferrara, Italy, and for this reason is called *Biblia de Ferrara* (Ferrara Bible).

This Bible is product of the effort of the Sephardic community in exile from Spain. The funding was almost entirely by Beatriz de Luna, a Sephardic lady of great fortune. This Bible was protected by the Duke of Ferrara, Hercules II, against the attacks of the Inquisition.

This Bible was reprinted many times in Holland and was in use for a long time in the 17th, 18th and 19th centuries. Casiodoro de Reina says in his introduction to his translation of the Bible that among many sources he used the Ferrara Bible. The American Bible Society published a Bible in 1842 based largely on the Ferrara Bible for evangelistic use among the Sephardic community in the Middle East.

The New Testament published by Juan Perez de Pineda



Cover of the New Testament published by Juan Perez de Pineda, 1556.

Juan Perez de Pineda (1500 - 1567), also a Spanish scholar, was a friend of Casiodoro de Reina and other supporters of Lutheranism. Once the persecution against them by the Inquisition breaks, he fled to Geneva, Switzerland, where he translated the Psalms from Hebrew into

Spanish. Then he published an edition of the New Testament of Francisco de Enzinas with minor changes. To outwit the Inquisition appears that the New Testament was printed in Venice, but it was actually printed in Geneva in the press of Jean Crespin in 1556. This New Testament reached some distribution in Spain thanks to the work of another sympathizer of the Reform, Julian Hernández, nicknamed “Julianillo” (“little John”) because he was short and had a small hump. Juan Perez de Pineda died in Paris in 1567, leaving his fortune to serve for the Spanish language Bible translation cause.

Juan Robles's

New translation and interpretation of the four Gospels

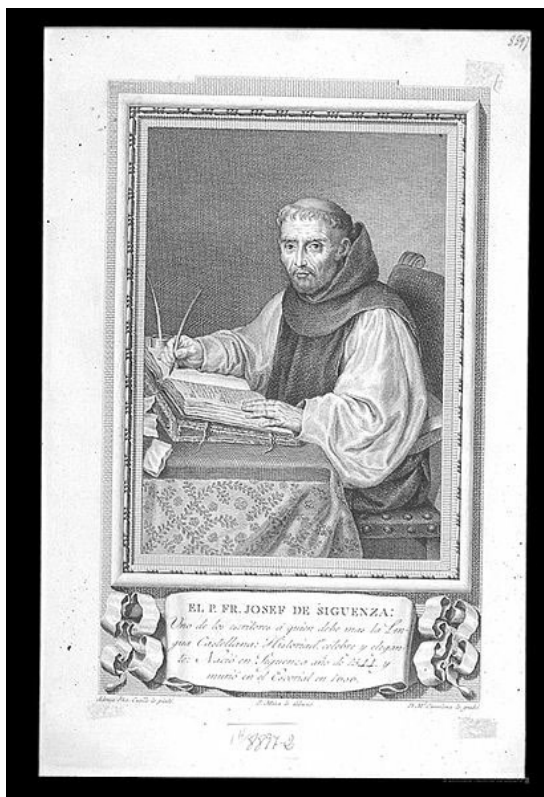
Juan Robles (1492-1572) was a Benedictine monk born in Medina del Campo, Valladolid, Spain. His work is held in the Monserrat monastery in the city of Barcelona. He translated the Four Gospels from Greek into Spanish, using the best manuscripts available in his time, both in Greek and Latin, including the Complutensian Polyglot Bible. He died in Salamanca. The manuscript of this work is in the Monastery

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of El Escorial, Madrid, Spain. In 1906 it was published in Madrid with

Maximino Llaneza comments.

Gospels translated by Fray Jose de Siguenza



Cover of the translation of the Gospels by Jose de Siguenza.

Fray Jose de Siguenza (1544-1606) was a Spanish priest and biblical scholar who directed the Library of the Monastery of the Escorial, succeeding his teacher Benito Arias Montano, who taught him to be a supporter of humanism and the ideas of Erasmus of Rotterdam.

He favored translations based in the original languages. He pleaded for more confidence in the Hebrew text of the Old Testament than the one of the Vulgate, the Latin translation of Jerome.

His translation of the Gospels was included in a book of restricted circulation, only for his friends and students. It was called “History of the King of Kings and Lord of Lords Christ our Lord,” which was not published until 1917. This work also included his translation of the Gospels, and commentaries on the Gospels of Luke and John.

King Philip II had much admiration for him, and this aroused the envy of some of his colleagues, who led by Fray Diego de Yepes accused him before the Inquisition. He was judged and acquitted.

Translations of Fray Luis de León



Cover of the translation of the Book of Job, by Fray Luis de León.

Fray Luis de León (1527-1591) was a priest, Spanish philologist and humanist who translated the book of Song of Songs, the Book of Job, Psalms 25 and the last chapter of the book of Proverbs, from Hebrew into Spanish. The translation of the Song of Songs was titled

“Literal Translation of the Book of Songs of Solomon.” He also translated some classic works from Latin and Greek into Spanish. He wrote his own poems and works of authorship including the famous poem “Ode to the Retired Life.”

He was a descendant of converted Jews, and was a classical languages expert, he mastered especially the Hebrew language. He had the chair of Holy Scripture as a professor at the University of Salamanca. He favors direct translations from the original languages of the Bible into Spanish. His translation of the Song of Songs is of great quality, in rhymed verse (in octave rhyme) and includes explanatory notes. In another separate work, he made a commentary of the same book including three interpretations: literal, spiritual and prophetic.

The envy of his colleagues and his favoritism of humanist philological studies let him to be accused before the Inquisition for translating the Spanish biblical texts, which was forbidden. The prosecution was led by Bartolome de Medina and Leon de Castro. The adversarial process kept him nearly five years in prison. Upon completion of the accusatory process he was acquitted and released, so he could continue with their classes at the University of Salamanca. There

is a famous anecdote that when he returned to their classes after nearly five years in prison, he said to his students: “Well, as we were saying yesterday ...”

The Casiodoro de Reina Bible



Cover of the first edition of the Casiodoro de Reina Bible, 1569.

There were several complete versions of the Bible in Spanish for centuries, translated from Latin to Spanish. There were also translations

of the Old Testament from Hebrew into Spanish and of the New Testament from Greek into Spanish, but the *Casiodoro de Reina Bible* is the first complete Bible translated from the original languages into Spanish.

Casiodoro de Reina was born in the town of Montemolín, Badajoz, Spain, in the year 1520. He was a Jerome monk and eventually became the leader of the supporters of the Protestant Reformation in the monastery of San Isidoro del Campo, in Seville. This activity reached the point to where almost all the monks joined the cause of the Protestant Reformation. Also, a group of lay people of Seville were converted to the cause of the Reform or sympathized with it. This fact was readily noticed by the Inquisition and they unleashed a dogged pursuit in the city against all who sympathized with the cause of the Reformation. This forced Casiodoro de Reina and many other monks with him, to flee to Geneva, Switzerland, in 1557. Casiodoro published his translation in Basel, Switzerland in 1569.

Casiodoro de Reina's translation is based for the Old Testament from the Hebrew text of the Rabbinic Bible published by Samuel ben

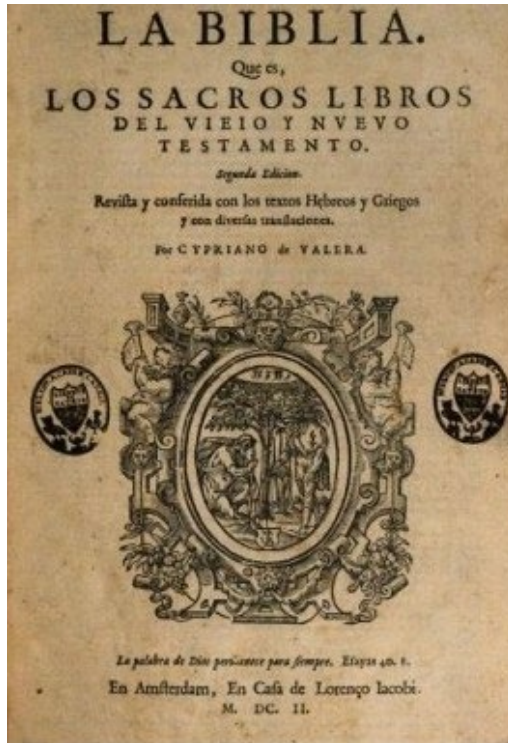
Yaacob Bomberg in 1524, which is the Masoretic text Leningrad Codex (1008). Also, he used, as he mentions in his introduction, the translation of Santes Pagnino from Hebrew into Latin. Santes Pagnino was a respected Hebraist of his time and the first who introduced verse numbering to the chapters of the Bible. We do not know if Casiodoro de Reina also used another Pagnino's work, the Hebrew – Latin dictionary. For the New Testament, Casiodoro de Reina used the Greek New Testament of Erasmus of Rotterdam.

Other sources for the Casiodoro de Reina's Bible were the Ferrara Bible, i.e. the Old Testament translated from Hebrew into Spanish, the New Testament of Francisco de Enzinas, translated from Greek into Spanish, and the translation from Greek into Spanish of the epistles of Paul by Juan Valdés, among others. It also continued the practice established by the biblical scholar, Sebastian Castellion, of placing "Jehovah" instead of "Lord" to refer to the name of God in the Old Testament.

Casiodoro de Reina suffered persecution and harassment by the Spanish Inquisition and by the Calvinist Protestants. This caused him

to take refuge in cities like Basel, London, Antwerp and finally Frankfurt am Main, where he died in 1594.

Two years after the death of Casiodoro de Reina, Cipriano de Valera published a New Testament, “The New Testament of Our Lord Jesus Christ” (1596) where the name of Casiodoro de Reina does not appear, but it is actually the translation of the New Testament by Casiodoro de Reina without some notes of Reina and adding some notes of Valera, and with some minor alterations to the text. The New Testament was printed for many years without recognizing that it was the work of Casiodoro de Reina and many issues (such as the 1625) gets the name of Cipriano de Valera and nothing was said about Casiodoro de Reina.



Cover of the *Biblia del Cántaro* (1602) in which appears the name of Cipriano de Valera and there is no mention of Casiodoro de Reina.

In 1602, Cipriano de Valera issued a revision of the Casiodoro de Reina Bible, which had placed the Apocrypha books between the two Testaments, not as Reina had put in the order that they came in the Septuagint. Valera also took some notes from Reina adding other, following notes of the Calvinist Geneva Bibles. Reina's name does not

appear on the cover of the revision of Valera, though he is mentioned in the introduction.

Since this edition, this Bible has been called the “Reina Valera Bible” in the Protestant community and has been for centuries the most widely read and accepted version of the Bible in the Protestant Spanish-speaking world. This Bible has been reprinted and revised several times. The first reprint was made in 1625, then revised in 1831, 1845, 1849, 1860, and 1862. ABS sponsored in 1865 a revision of the Reina Valera Version, which was carried further by Henry B. Pratt, an American missionary in Bogotá, Colombia, with collaboration of Angel H. de Mora. This review strictly follows the Received Text, placing in italics every word that is not a literal translation from the original languages. This review had at least nine reprints in the period between 1870 and 1905.

This Bible probably served the committee that translated the Bible into English, the King James Version, as it is stated in the minutes of the meetings of this committee. They said that there was a Bible in Spanish at the final meeting where the final text of the KJV was compared with other translations for making final corrections to the English

text. It may have been the Casiodoro de Reina Bible since it was the only Protestant Bible in Spanish of the time and because it was a Spanish Protestant, Adrian Saravia, who served a member of the committee of translators of the KJV. Saravia was the only member of the KJV committee who did not have English as his first language. He was included in the KJV translation committee because of his outstanding scholarship in all fields of biblical knowledge, and especially because he was one of the best Hebrew scholars of the time.



The latest revision of the Casiodoro de Reina Bible was published in 2011 under the name *Reina Valera Contemporánea* (Contemporary Reina Valera).

The first revision of the Reina Valera Bible in the twentieth century was made in Spain in 1909 by Juan Cabrera, bishop of the Spanish Reformed Episcopal Church, and by Cipriano Tornos, pastor of the Evangelical Church of El Salvador. Then, it was revised in 1960, 1977,

1989 and 1995. The 1995 Revision was made by a review committee of the United Bible Societies, extensively updating writing, vocabulary and spelling. The name "Jehovah" also continued to refer to the divine name. It has published a study edition of this Bible, also sponsored by the United Bible Societies. The Gospel of John of another revision called *Reina Valera Contemporánea* (Contemporary Reina Valera) was published in 2009, the complete Bible of this revision came to light in 2011.

In 1989 there was a revision and update of the 1909 Reina Valera Bible. It brought together the features of the 1909 version, but in a more modern language, according to the use of literary Spanish of the '50s. It was reviewed by a team led by Peruvian biblical scholar Moses Chavez. The first edition was published in 1989.

Another revised version of the Reina-Valera Bible was conducted by CLIE Editorial between 1974 and 1979. It was done by a team of experts in biblical languages, and reviewed by a select group of professors and pastors from Spain and Latin America under the direction of Dr. Francisco Lacueva. It is named Editorial CLIE Reina Valera 1979 revision.

In 2001, the Latin American Bible Society published the New Testament of the Reina Valera Textual Bible. This is a critical edition of the corrected text of this Bible, using an updated textual base. The complete Bible of this revision was published in 2008 by the Holman Publishers of Nashville, Tennessee. This work was specially made by Venezuelan scholars, one of those named Carlos Fushan.

Emmanuel Bible Society, from the Seventh-day Adventist Church in Latin America published a revision of the Reina Valera Bible in 1985, other reviews were published in 2000 and in 2012. Since the latter review, this Bible has been named 21st Century Reina Valera Bible. The editor of this revision is Nicholas Chaij. Among those who reviewed the text are: American scholar William H. Shea, Atilio Dupertuis from Argentina, the Dominican George W. Brown, the Mexican Jaime Cruz and the Spaniards Roberto Badenas and Carlos Puy.

Chapter 3

Versions of the 18th and 19th Centuries

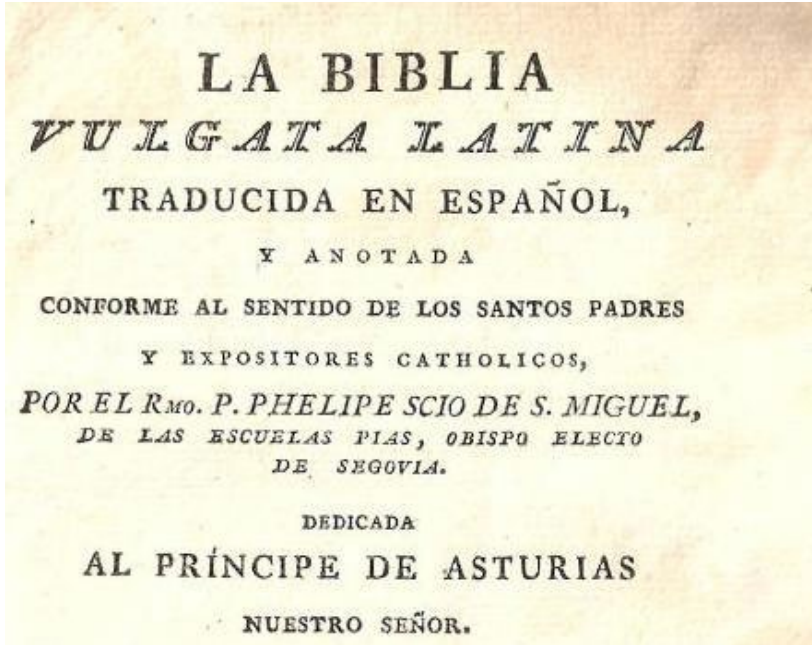


The image shows the different changes that occurred in these centuries in the Spanish American world: Napoleon's invasion of Spain and the independence of the Spanish colonies in Latin America.

At this time the events experienced by Spain and its colonies affected Bible translation and distribution. The main feature is that Spain could not legislate for the prohibition of the Spanish translation of Bibles in the countries of Latin America because these countries were no longer under Spanish rule. However, the Catholic Church continued to be influential in Spain and Latin America. Political changes were violent and extreme. Sometimes the region was dominated by

governments that forbade the translation and distribution of the Bible, sometimes the changes brought to power governments that allowed the translation and distribution of the Bible. Anyway, the balance is positive because at this time the first national Bible Societies were established and the Protestants were allowed to assemble freely and build church buildings. All of this, ultimately, led to that the Bible could be translated and distributed, but with many sacrifices and difficulties.

The Bible translated by Felipe Scio de San Miguel



Cover of the translation of Felipe Scio, 1793.

Felipe Scio Riaza or Felipe de San Miguel, a Spanish Catholic priest, published in 1793 which has been called the Father Scío Bible, which was a translation of the Latin Vulgate. In fact, it was published under the title “The Latin Vulgate Bible translated into Spanish.” This Bible was the first Bible published in Spanish in Spain, as the others

were published abroad. Felipe Scío had help from another Catholic priest, Benito Feliu de San Pedro (1732-1801).

This Bible came in two columns, one in Latin and the other in Spanish. Its copious notes, timelines and comments, resulted from the scholarship of Felipe Scio, who mastered Hebrew and classical languages, thus he realized the inconsistencies of the Vulgate compared with the Hebrew text. However, as it was only allowed to translate the Vulgate, he added notes to show the variants that appeared comparing the Vulgate with the Hebrew text.

The New Testament was first published in Valencia (Spain) in 1790. More than 80 editions of this Bible were made in the 19th century, most of which were made by the Bible Society, who published it without the so-called deuterocanonical or apocryphal books and without notes. This Bible was generally used by Protestant missionaries and colporteurs of the Bible Societies in Latin America.

The Edicep Printing House of Valencia, Spain, published in 1944 a review of this Bible under the name American Bible of St. Jerome.

Torres Amat Bible

Apparently, this Bible is the work of the Spanish Jesuit priest José Miguel Petisco (1724 - 1800), a biblical scholar who mastered classical languages and Hebrew, which he taught in France, Italy and Spain. He is the author of Greek grammar and different translations of Latin classics. His translation is based on the Latin Vulgate, but comparing it to the original languages Hebrew, Aramaic and Greek. Petisco worked on this translation for over 10 years until his death in 1800.

The Spanish priest Felix Torres Amat (1772 -1847), was commissioned to publish this translation in 1823. This Bible was published for many years under the name of Torres Amat, without recognizing its principal translator, José Petisco. It is known as Torres Amat Bible. The notes of this Bible have "Jehovah" when referring to the name of God in the Old Testament.

It is not known what exactly the contribution of Felix Torres Amat to this translation of the Bible was. It is speculated that he simply plagiarized the work of Petisco, but he probably contributed to some extent

because he was also a biblical scholar and connoisseur of classical languages and Hebrew.

Modern Version of Henry Pratt

Henry B. Pratt, a Presbyterian missionary in Colombia, translated the Bible into Spanish from the original languages, the Septuagint the Vulgate. He also made use of the Reina Valera Bible, the Father Scío de San Miguel Bible, and the Petisco and Torres Amat Bible. The American Bible Society (ABS) published it in 1893. It is very difficult to read and understand and is peppered with anglicisms. It was revised and a second edition was published in 1929.

Mariano Galván Version

Mexican editor Mariano Galvan Rivera published this Bible in 1836. This Bible was translated from French into Spanish. He had the help of a team of eight Catholic priest. The Bible on which it was based was called “Bible de Vence” in French.

The French *Bible of Vence* was a translation of the Latin Vulgate into French made in 1667 by Louis- Isaac Lemaistre de Sacy and it was also called Bible of Port -Royal or Bible de Sacy. The name “Vence” is after a French priest, Henri- François d' Orches de Vence, Vence Abbot, who made comments and annotations to this Bible. The Spanish translation was made from the 1820 fourth French edition.

This Bible was the first Bible produced in Latin America. It consisted of 25 volumes and an atlas. It has notes of priests Augustine Calmet, Abbot of Senones, and the afore mentioned abbot of Vence. Among the members of the translation team were Manuel Carpio and Anastasio Ochoa Manuel, both Mexicans.

William Rule Version

William H. Rule (1802-1890) was an English Methodist missionary to Spain who published in Gibraltar a translation of the four gospels from Greek into Spanish. This translation was based on the critical text of Johann Jakob Griesbach. The four Gospels were the

first part of a translation of the New Testament from Greek into Spanish. Then, he published in 1841 in London the second part, consisting of the books of Acts and 1 and 2 Corinthians. Finally, he published in 1880, also in London, the third part which consisted of the books from Galatians to Revelation.

Rule also published a hymnal entitled “Hymns for the use of the Spanish congregations of the Christian Church” which was printed in New York in 1848 and contained 107 hymns.

This missionary was very active in Cadiz, Spain, where a church and a Methodist school were established by him.

The Scriptures of the New Covenant

The Scriptures of the New Covenant was a project led by George Norton in England to have a New Testament translated directly from the Greek for the American Bible Union. The idea was that the American Bible Union could distribute it as a distinctly Protestant publication and thus do not depend on the translation of Father Scio de San Miguel. George Norton, was the editor and had, among others, the

collaboration of the Spanish scholar Juan Calderon (1791-1854), who was a professor of Spanish language and literature at King's College, London. Calderon mastered the classical languages and Hebrew. Apparently, Calderon translated from the Greek at least the Gospel of Luke of this New Testament. The New Testament was completed in 1848 and published in 1858 in Edinburgh, Scotland, after the death of Calderón. It was published in New York and in Barcelona in 1871 by the Hispanic Print. However, this New Testament was not popularized because in 1860 the British and Foreign Bible Society decided to print the Reina Valera Bible and gradually distribute it to replace the Father Scio Bible.

This project also translated the Old Testament, based on the Septuagint. However, there never was a printed or distributed entire Bible because, as stated above, they chose the Reina Valera Bible.

This translation is an easy to read translation. There are words in brackets when they're not the direct literal translation of the text but had been used to properly express the message of the Greek text.

Chapter 4

Versions of the 20th Century



The image shows Eugene Nida, who played a key role in the 20th century to provide easy to read Bible translations of the Bible to the Hispanic world. He is the pioneer of the translations that follow the so called dynamic equivalence.

The 20th century marks the consolidation of the Reina Valera version as the most used Bible translation in Latin America and Spain by the evangelical church. However, there are other facts that make history in Bible translation in this time: the emergence of versions of the Bible

in Latin American Spanish following the newly formed dynamic equivalence method. This school of translation says that for a translation to be faithful it is necessary to translate the message (sense-for-sense translation), rather than literal words in a text (word-for-word translation). Although Jerome (390-420) and Luther (1483-1546) had already argued this idea, it was Eugene Nida, from the United Bible Societies who established the modern theory and practice of this method of translation. As a result, although the Reina Valera Bible remained as the most used Bible in Latin America, new versions appeared that followed this new method of translation and they were received with enthusiasm by many churches.

On the Catholic side, a fact that represents a turning point in the history of Bible translation is the issuing in 1943 of the Papal encyclical letter *Divino Afflante Spiritu* by Pope Pius XII in which Bible translations are authorized to be translated to modern languages based on the original Hebrew, Aramaic, and Greek languages, and not just on the Latin Vulgate.

Version Hispanoamericana

The *Version Hispanoamericana* (Spanish American Version) was published in 1916 by the British and Foreign Bible Society and the American Bible Society. It was the product of a team composed of Spanish translators, Latin American biblical scholars, and North American missionaries.

This is the first New Testament translation that departs from the so-called Received Text (*Textus Receptus*) and it is based on the Nestle Greek New Testament.

Paul Besson Version

The New Testament translated by Paul Besson, Swiss missionary in Buenos Aires, was published in 1919. Two revisions of this work were published in Argentina, the first one in 1948 and the second one in 1981. Paul Besson died in Buenos Aires in 1932.

Jünemann Bible

William Jünemann, German Catholic missionary, published his translation of the New Testament in Argentina in 1928, the complete Bible was published posthumously in 1992.

Nacar- Colunga Bible

The Catholic Bible Nacar Colunga, was published in Spain in 1944. This Bible was revised by a team led by Maximiliano García Cordero in 1965. This Bible is the work of two Spanish priests, Eloino Nacar Fuster (1870-1960), and Alberto Colunga Cueto (1869-1962). Eloino Nacar mastered the classical and biblical languages. He served as Lecturer Canon of the Cathedral of Salamanca, and was appointed consultant to the Pontifical Biblical Commission in Rome by Pope Pius XII.

Alberto Colunga was also named by Pope Pius XII member of the Pontifical Biblical Commission in Rome. He was also involved in another Bible Translation project with Lorenzo Turrado, the Turrado Colunga translation.

Bible Colunga-Turrado

This is a translation of the Latin Vulgate was made by Spanish priests Alberto Colunga and Lorenzo Turrado. It was published by the BAC Publishing House in Madrid in 1946. It has many aids such as titles and epigraphs before each chapter, an introduction before each book, and a subject index at the end of the book.

Biblia Platense



Cover of the 50th Anniversary Edition.

Juan Straubinger, was a German Catholic priest, biblical scholar and professor at the Supreme Seminary of the city of La Plata in Argentina. He had the title of Monsignor. He initially made a revision of the Torres-Amat Bible, consulting the Latin Vulgate, the Masoretic text, and the Septuagint. Then, he translated the Bible from the original

languages, Hebrew, Aramaic and Greek into Spanish in 1951. This Bible comes with references, introduction to each book of the Bible and notes. This translation has been called the “Platense Bible” for having done all the work in the town of La Plata, Argentina. Monsignor Straubinger returned to Germany, where he died in 1956.

The New Testament of this Bible was reviewed by a team led by Alfonso Ramos. It was published in 2014 with the name of “Biblia Hispanoamericana.”

The Bover Cantera Bible

The *Biblioteca de Autores Cristianos* (BAC) Editorial published in 1947 a translated Bible from the original languages, Hebrew, Aramaic and Greek, by Jose Maria Bover (1877-1954), Spanish priest and scholar, expert in biblical languages, Greek specialist; and Professor Francisco Cantera Burgos (1901-1978), famous Spanish Hebraist. In 1975 a comprehensive revision of this Bible, also under the direction of Francisco Cantera, Manuel Iglesias and joined with a team of Spanish scholars was performed.

The BAC Bible

The *Biblioteca de Autores Cristianos* (BAC) Editorial also published a translation of the Bible by Jesuit priests of Salamanca, Spain, faculty scholars from the Pontifical University, the Dominican Theological Faculty of St. Stephen and the Diocesan Seminary of Salamanca, the BAC Bible. The complete version consists of nine volumes, the first of which was published in 1960, and the last in 1974. It has introduction to each book of the Bible and numerous notes and comments.

Felix Puzo Bible

This Bible is a Spanish version by the Pontifical Biblical Institute in Rome based on the Italian version of the Italian biblical scholar Antonio Vaccari. This Bible was made from the original languages, the Hebrew text, and the Septuagint for the Old Testament; and the Greek text of PA Merk for the New Testament.

The History of the Spanish Bible

The translation team was composed of a committee of Catholic priests led by the Jesuit professor Felix Puzo. Among the committee members were the Barcelonan translation scholars Eduardo Bosch, Luis Brates, and Rafael Giménez.

This version was published in 1961 in Barcelona, Spain, by the Catalan Editorial Montaner i Simon.

Dujovne Bible

In 1961 the Sigal Editorial of Buenos Aires, Argentina, published a translation from Hebrew into Spanish by Leon Dujovne and Brothers Manasseh and Moses Konstantynowski, the Dujovne Bible. It contains the 39 books of the Old Testament and gives the phonetic transliteration of Hebrew names.

New World Translation

Watch Tower Bible and Tract Society of Pennsylvania in Brooklyn, New York, which represents Jehovah's Witnesses, published in

1963 a version of the New Testament in Spanish translated from English, the *New World Translation*. Then in 1970 they published the whole Bible. It has had several revisions, the first in 1985.

The World's Most Beautiful Holy Bible

The so called “The World’s Most Beautiful Holy Bible” is a direct translation of the original languages Hebrew, Aramaic and Greek, and published in 1963 in Argentina by Editorial Codex. This Bible was published in a nice edition consisting of 7 volumes.

The editor of this version was the Catholic priest Alejandro Diez Macho, professor of Hebrew language and literature at the *Universidad Complutense* of Madrid. The translation team included, among others, José Alsina, professor of the University of Barcelona and a specialist in ancient languages, especially Greek; Luis Arnaldich, professor at the University of Salamanca, and Jesus Cantera, emeritus professor at the *Universidad Complutense* of Madrid.

Alejandro Diez Macho wrote a critical edition of the Palestinian Targum to the Pentateuch, was editor of a monumental encyclopedia

The History of the Spanish Bible

of the Bible in several volumes published by Editorial Garriga of Barcelona, Spain. He died in Barcelona in 1984.

Martín Nieto Bible

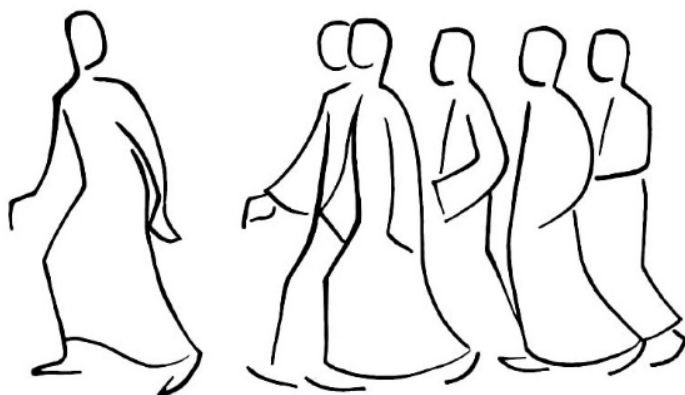
Bible House in Madrid in 1966 sponsored a version of the Bible in Latin American Spanish, easy to read, the Martin Nieto Bible. The translation team was led by Evaristo Martín Nieto. This Bible has had numerous reprints, mostly from Pauline Editions. A special edition was made by Reader's Digest. In 1988, a further edition and revision was made by Antonio Carrera Páramo.

Regina Bible

The Spanish Catholic priests Pedro Franqueza (1922-?) and José María Solé led a team of translators of the Claretian Order that produced a Bible translated from the original languages, Hebrew, Aramaic and Greek, into Spanish, the Regina Bible.

Other team members were the priests Rafael Serra and Miguel Roure. This Bible is also called "Claretian version" because all members of the translation team were Claretian Missionaries. This Bible was prepared for use in educational institutions. It was published in 1966 by Editorial Regina, Barcelona, Spain.

Dios Habla Hoy Popular Version



The illustration above shows some of the illustrations that made Anna Valloton for the “God comes to man New Testament.”

The New Testament *Dios llega al hombre* (God comes to man) was published in 1966, known today as the popular Good News Version. The publication of this Bible in Spanish was a milestone in the global Bible translation. The translation team composed of United Bible Societies scholars worked on the dynamic equivalence translation model. This was the first translation into a European language that completely followed this translation model. Just as the Casiodoro de Reina version was released before the King James Version, so the *Version*

Popular Bible was released before *The Good News Bible*. A revision was made, and a second edition was published in 1969. The complete Bible was published in 1979 and then revised in 1994.

This version has been very popular both in evangelical and Catholic circles. The United Bible Societies has published separate editions, one with the deuterocanonical or apocryphal books; and one without. This version has been published a Study Bible. Anna Valloton, a Swiss artist, made the illustrations which come in several editions of this Bible. Although the Bible Societies have not released the names of the members of the translation team, unofficially some names are known. One of the most famous scholars in biblical languages, the Colombian Jesuit Pedro Ortiz, participated in the translation of the Old Testament. Also, there is known participation of the Spanish evangelical scholar Ignacio Mendoza Regaliza.

Jerusalem Bible

In 1966 Brouwer Desclée Editorial of Bilbao, Spain, published the first edition of the Jerusalem Bible, related to the French edition prepared by the famous Biblical School of Jerusalem. The Spanish edition

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was translated from the original Hebrew, Aramaic, and Greek languages, consulting the quotations from the Church Fathers. This translation was led by the Spanish scholar José Ángel Ubieta. In 2001 under the direction of Santiago García an edition in Latin American Spanish was made by skillful scholars from Argentina, Colombia and Mexico, which appeared under the name *Biblia de Jerusalén* (Jerusalem Bible).

Ecumenical New Testament

The Taizé Community, France, an evangelical group, published in 1968 an edition of the New Testament translated by the Ecumenical Catholic Priest Seraphim Aulsebrook and revised by the famous Mexican evangelical scholar, Dr. Gonzalo Baez Camargo.

Book of the New Covenant

In 1968 the Word of Life Foundation of Buenos Aires, Argentina, published the New Testament Book of the New Covenant. This translation from the Greek was made by a team made up of priests Armando Levoratti, Mateo Perdia, and Alfredo B. Trusso.

Pontifical Bible

Editorial Labor of Barcelona, Spain, published in 1969 a Bible translated from Italian to Spanish, la *Biblia Pontificia* (Pontifical Bible). This Bible is a translation of the Sacred Bible, edited by Marietti ed. Ltd., Rome and Turin, Italy.

Biblia Latinoamericana

The *Biblia Latinoamericana* Bible (Latin American Bible) was published in 1970. It is the work of Bernardo Hurault, French Catholic

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priest, with the help of a Catholic priest named Ramon Ricciardi, among others.

Bartina Roquer Bible

Editorial Carrogio, Barcelona, Spain, published in 1971 the Roquer Bible, a translation of the Bible by the Jesuit priests Sebastian Bartina and Ramon Roquer, scholars in theology and biblical languages.

Rosenblum Jewish Bible

The Yehuda Editorial, Buenos Aires, Argentina, published in 1971, *the Biblia Judía de Rosenblum*, a Jewish Bible in four volumes.

Nuevo Testamento lo más importante es el amor

In 1973 appeared an edition of the New Testament entitled *Nuevo Testamento lo más importante es el amor* (The Most Important Thing

is Love), which was an English translation of Kenneth Taylor's paraphrase The Living New Testament. It was a translation from English to Spanish directed by Juan Rojas.

La Biblia de Las Américas

The Lockman Foundation, California, published in 1973, the New Testament *La Biblia de Las Américas* (The Bible of the Americas), translated from the Greek text, using as a model the English version called New American Standard. The Complete Bible was published in 1986 based on the original languages, Hebrew, Aramaic and Greek. A version of this Bible in Latin American Spanish was published in 2005 under the name *Nueva Biblia de los Hispanos*. It is also known as *Nueva Biblia Latinoamericana de Hoy* (Today's New Latin-American Bible).

Editorial Herder Bible

In 1975 Herder published a version of the Bible. It is a translation made by a team led by the Spanish priest Serafin Ausejo. This Editorial Herder Bible translation was based on the original languages, Hebrew, Aramaic and Greek. The psalms are translated into rhyme. This Bible is also called “The Serafin Ausejo Bible.”

Nueva Biblia española

Ediciones Cristiandad, a Catholic publishing house, in Madrid, Spain, published in 1975, the *Nueva Biblia Española* (New Spanish Bible) translation of the Bible from the original languages, Hebrew, Aramaic and Greek, by a team led by Jesuit priest, Luis Alonso Schöckel, biblical scholar and philologist, professor of the Pontifical Biblical Institute in Rome; and Juan Mateos, also a biblical scholar, philologist and professor of the Pontifical Biblical Institute and the Gregorian University. Juan Mateos had already published the translation of the New Testament of the Bible in 1974.

The New Spanish Bible is one of the best examples of dynamic equivalence translation model. A special edition was made in Latin American Spanish.

Agustin Magaña Version

Agustín Méndez Magaña (1887-1982), Mexican Catholic priest, and Greek scholar, published a translation of the Bible in 1978, the Magaña Bible. The translation of the Old Testament was based on other translations already made in Spanish. The New Testament was translated directly from the Greek by the Magaña himself.

A review of this Bible was made in 2002 by a team of Pauline priests at the Pontifical University of Mexico under the name of Pastoral Holy Bible which was published by Ediciones Paulinas.

Nuevo Testamento Interconfesional

The *Nuevo Testamento Interconfesional* (Interfaith New Testament) was translated from Greek into Spanish by a Spanish team from

the Episcopal Commission for Interfaith Relations, the Casa de la Biblia, the Biblioteca de Autores Cristianos (BAC), and Bible Society was published in the year 1978 by Editorial Verbo Divino. In the year 2002 they were authorized to undertake the translation of the entire Bible.

La Biblia al día

The International Bible Society published in 1979 a paraphrase of the entire Bible which is called the *La Biblia al día* Bible, based in the Living Bible. A revised new edition produced by the International Bible Society (today “Biblica”) and the Nelson Group was published in 2007 under the name *La nueva Biblia al día*, which is not a paraphrase but a translation of the original languages, Hebrew, Aramaic and Greek.

La Biblia del pueblo de Dios

The Ediciones Paulinas Publishing House published in 1981 a translation of the Bible by the Word of Life Foundation from Argentina, *La Biblia del pueblo de Dios* (the Bible of God's people).

Bible of the University of Navarra

In 1983 the University of Navarra began the publication of the Bible at the University of Navarra, a Bible made by professors of the theological faculty of the university. The text is bilingual, Latin and Spanish. The last volume was published by Editorial EUNSA in 2004, dedicated to the New Testament, which is a revision of the first edition of the New Testament published in 1983.

Katznelson Jewish Bible

The editorial *El árbol de la vida* (The Tree of Life) of Tel Aviv, Israel, published in the year 1986 the Katznelson Jewish Bible, an Old Testament translation made by Moses Katznelson. Sinai Publishing of Tel Aviv, reprinted it in 1996 in two volumes, with the Hebrew - Spanish bilingual text.

Biblia Casa de la Biblia

The Casa de la Biblia Publishing House, of Salamanca, Spain, published *Biblia Casa de la Bible* in 1992, a translation of the Bible from the original languages, Hebrew, Aramaic and Greek, by a team of 30 catholic scholars led by Santiago Guijarro Oporto and Miguel Salvador. In 1994 the Bible House published an edition in Latin American Spanish Bible that is called *Biblia de America* (Bible of America).

Biblia del peregrino

The Catholic priest and biblical scholar Alonso Schökel leading a team of translators made the *Biblia del peregrino* (Bible of the Pilgrim) in 1993, which is different from the other Bible he also made, *La Nueva Biblia Española* (the New Spanish Bible) therefore the two should not be confused. The publication was prepared by Editorial Mensajero of Bilbao, Spain. The same publisher produced in 2006 an edition of the Bible in Latin American Spanish by the name of *La Biblia nuestro pueblo* (The Bible of our People), which has numerous notes and comments.

Biblia version recobro

In 1994 a religious organization called Living Stream Ministries, diffusing the teachings of Watchman Nee, published the *Nuevo Testamento version recobro* (New Testament Recovery Version), a version of the New Testament that claims to be a translation from the original

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languages. This version has many notes. The complete Bible is now available.

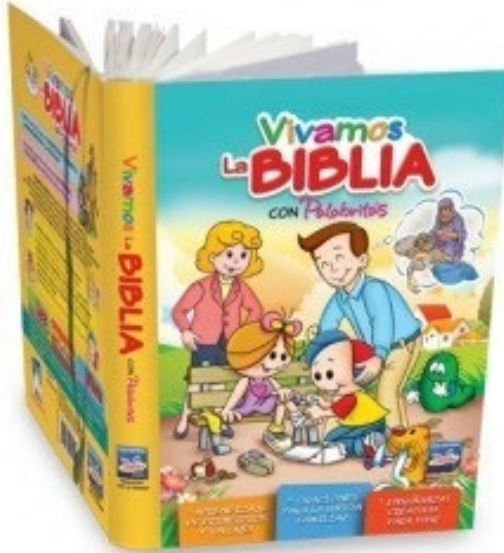
Spanish New International Version

The International Bible Society published in 1999, the Spanish New International Version Bible, a translation into Spanish from the original languages, Hebrew, Aramaic and Greek, following the same principles of translation of the English New International Version. The team was led by former Catholic priest and then a Presbyterian Pastor Luciano Jaramillo, Colombian scholar.

The committee was chaired by René Padilla. These scholars were part of the committee: Mariano Avila, Catherine of Padilla, Humberto Casanova, Juan Ceballos, Manuel Escobar, Ricardo Foulkes, Nora Martinez, Emilio Nuñez, Samuel Pagan, Oscar Pereira, Carlos Rey, Edesio Sánchez, Alfredo Tépo, Eldin Villafane, Moises Silva, Esteban Voth, Ronald Youngblood, Hugo Zorrilla, Pedro Arana, and Cosme Vivas.

Chapter 5

Versions of the 21st Century



The production of Bibles especially targeted to an infant and young audience is the trend in this new Millennium in Latin America. This is a region of the world where most of the inhabitants had no more than 30 years old at the start of the new millennium.

The new millennium starts with a Latin America where the Evangelical Church is exploding and has a largely membership of children and young people, reflecting the continent's population. The Reina Valera Bible remains as the most widely distributed translation

of the Bible in the continent, but they are publishing easier to read versions of the Bible which are used mostly to evangelize children and youth, as well as specific groups where the evangelical church makes evangelizing work: gangs, prisons, hospitals and rehabilitations centers.

On the other hand, today's leadership of the Evangelical Church is in the hands of people born in the continent, leaving behind the days when decisions were taken from abroad by missionary agencies or the main denominations international headquarters. As a result, there is a greater autonomy in decisions regarding which versions of the Bible used in the region.

Apart from the mainstream Evangelical Church, some are publishing Bibles trying to respond to the needs of some Messianic groups and, quite apart from these, some American missionary groups that proclaim the supremacy of the English Bible known as the King James Version (KJV). So, Bibles are being publishing following the convictions of these religious groups.

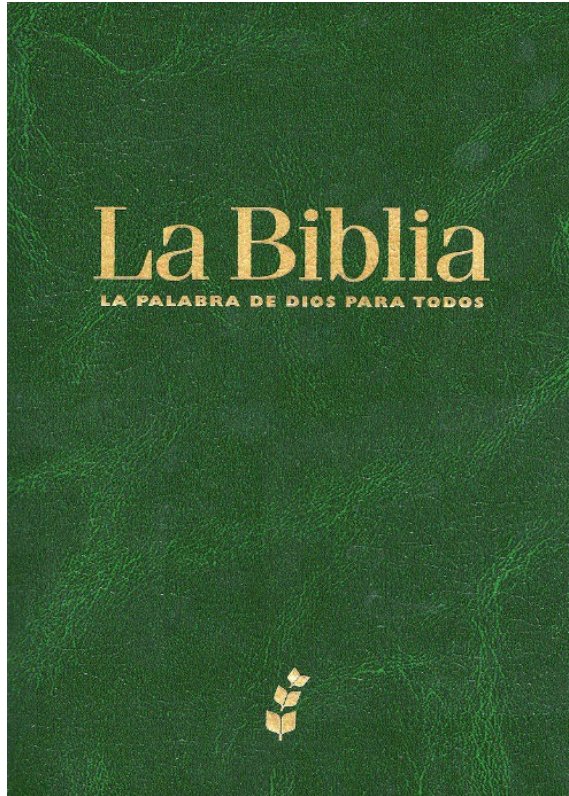
New Testament of Pedro Ortiz

Pedro Ortiz, a Colombian Jesuit priest, theologian, philologist and biblical scholar, produced in 2000, the New Testament of Pedro Ortiz, a translation of the New Testament from Greek into Spanish. This expert has participated in many Bible translation projects, the Good News Bible, among others. Ediciones Paulinas Publishing House was responsible for publishing this translation of the New Testament.

Easy to Read Spanish Bible

La Palabra de Dios para todos (PDT)

(God's Word for all PDT)



Cover of the 2012 Edition of the PDT Bible.

The New Testament version of *La Palabra de Dios para todos (PDT)* (God's Word for all PDT) was published in 2001. The editor of this translation is Rafael Alberto Serrano, a Colombian linguist. The

initial work began in Colombia. This version is based on the original languages, Hebrew, Aramaic and Greek, the Septuagint, and the Qumran manuscripts. The language of this version is everyday Latin American Spanish. The Complete Bible was published in 2005 in association with the Bible League. The Bible League distributes this Bible throughout Latin America and the US Hispanic in all its Church Planting Programs.

This Bible is unique in that when the Old Testament says in other versions in passages like Isaiah 42:8: “I am THE LORD; that is my name”, in this version says "I am YAHWEH; that is my name.”

1602 Valera Purified Bible

In 2001 the Grace Baptist Church, Monterrey, Mexico, published the New Testament of the Bible. It is known that Robert Breaker had something to do with this release. The editor claims that it was based on the so-called Received Text (*Textus Receptus*) and other manuscripts, and versions that they considered the most reliable, including the King James Version. The Complete Bible was published in 2004.

Traducción en lenguaje actual

The United Bible Societies published the New Testament and Psalms in a translation called *Biblia en lenguaje sencillo* (Plain language Bible) in 2001, then called *Traducción en lenguaje actual* (Current Language Translation) especially designed for children and teenagers. This translation is based on the original languages, Hebrew, Aramaic and Greek. The Complete Bible was published in 2003. Though the United Bible Societies does not disclose the names of the members of their translation teams, we know that the translation team leader was the scholar Edesio Sánchez Cetina, with participation among others, the expert Bible scholar Stephen Vogt.

El Código Real New Testament

The *El Código Real* New Testament (the Royal Code New Testament) is a New Testament published in 2004 in the United States by Maor Hayyim Publishing, and in Mexico by Editorial Ami. The translation was made by D. A. Hayyim. The editor says that the translation was made from Hebrew and Aramaic manuscripts.

Reina Valera Gomez Bible

This Bible is the work of a group of fundamentalist Christians who, among other things, consider that the King James Version is the most accurate translation of the Bible in any language. Humberto Gomez made the revision of the Reina Valera Bible, comparing it with other texts and manuscripts, especially the King James Version. D.A. White has also participated in this project. This Bible was first published in 2004 and then again in 2010.

La Biblia Peshitta

In 2006, Broadman and Holman Publishers published the *La Biblia Peshitta*. This is a translation by the Tau and Aleph Cultural Institute of Mexico. No information is given on which specific manuscripts this translation was made, only it is mentioned that the translation was based on “the ancient Aramaic manuscripts.”

Nuevo Testamento Escrituras de Restauración

The New Testament edition called *La Biblia de estudio Escrituras de restauración edición del Nombre Verdadero* (Restoration Scriptures True Name Edition Study Bible). It is an edition in Spanish translated from the third updated English edition. The publisher is Your Arms to Israel Publishing, Miami, Florida. This publication has the Hebrew names of all the characters of the Bible. The names of Yahweh and Jesus are directly in Hebrew characters in all places where they appear in the Bible.

Spanish New Living Translation



The *Nueva Traducción Viviente*, was a project sponsored by Tyndale House Publishers, Chicago, Illinois. The translation team was led by Jaime Miron. It is a translation from English into Spanish of the New Living Translation. The translation is from English, but comparing with the original languages, Hebrew, Aramaic and Greek. The translation team consisted, among others, of Jaime Miron, Rosa Amalia Alvarez, Raymundo Gómez Aguilar, Humberto L. Casanova, Stanley Clark, David Moore, Benjamin Olea Cordero and Carlos Alberto Villanueva.

Once the translation was done, the Colombian linguist Rafael Serrano was appointed as general editor, who gave it a full review ensuring fidelity to the original languages and that the version was easy to read and understand. The assistant of Rafael Serrano was the Nicaraguan specialist Moisés Castaño, a Wheaton College graduate. The gospel of John of this version was published in 2008, the New Testament in 2009, and the complete Bible was published in 2010.

This translation follows the same principles that guided the English language New Living Translation NLT.

Biblia de la CEE

The Bible of the Spanish Episcopal Conference (CEE) was published in 2010. The Coordinating Committee proposed the creation of a Technical Committee, approved in 1996 and consisting of a Chairman, Prof. Dr. Mr. Domingo Muñoz León; A Secretary, Prof. Dr. D. Juan Miguel Diaz Rodelas, and three members. The Committee developed the criteria that should guide all the work and they were approved by the Standing Committee of the Catholic Episcopal Conference in

February 1997. The work was produced by 24 scholars from several universities of Spain, Paris and Rome: Rafael Aguirre Monasterio, Angel Aparicio Rodriguez, Gonzalo Aranda Perez, Antonio Artola Arbiza , Jesús María Asurmendi Ruiz, Nuria Calduch Benages, Jose Cervantes Gabarron , Francisco Contreras Molina (†), Juan Miguel Diaz Rodelas , Alfonso de la Fuente Adán (†), Jorge Juan Fernández Sangrador , Félix García López, Jesús García Recio, Santiago García Rodríguez, Andrés Ibáñez Arana (†), Juan Antonio Mayoral Lopez, Fernando Baladrón Morell, Victor Morla Asensio, Domingo Muñoz León, Antonio Rodríguez Carmona, Horacio Simian - Yofre, Julio Trebolle Barrera, José Ángel Ubieta López, and Jaime Vazquez Allegue.

Biblia La Palabra

The *Biblia La Palabra* (The Word Bible) was published in 2011 by the Bible Society in Spain. The translation philosophy that has prevailed “is marked by the beginning of the Aristotelian balance, so that the translation was made trying at the same time to be as formal as

possible and as dynamic as necessary.” Although the United Bible Societies does not disclose the names of the members of their translation teams, it is known that José Luis Andavert was the editor of this Bible. There are two editions, one for Spain and the other for Latin America.

Independent Reina Valera New Testament

This is a revision of the 1909 Reina Valera made by an organization called “Bible Ministry Support” of Salta, Argentina. The first edition was published in 2012.

Biblia de la Iglesia en América

La Biblia de la Iglesia en América (The Bible of the Church in America) (BIA) is a translation of the Bible made by CELAM, an organization of the Catholic Church. The head of the translation team is the Chilean archbishop Santiago Silva Retamales. The general coordinator of the project is the Mexican priest Carlos Junco Garza. The New Testament of this version was published in 2014 in Chile.

Nuevo Testamento Reina Valera SBT

This New Testament is part of a larger revision project of the Reina Valera Bible 1909. This project is sponsored by the Trinitarian Bible Society of London, England. The general coordinator of the project is William Greendik. Some people involved in the project are William Patterson, Jorge Ruíz and Antoni Mendoza i Miralles, among others. The New Testament was published in 2016.

Conclusion

After studying the history of the Spanish Bible is clear that the Spanish translation of the Bible has a tradition which places it as the oldest in modern languages. Spain being the first European country to stand as a world power after the Middle Ages, Bible translation received attention very early, almost at the same time with the birth of the Spanish language.

Undoubtedly intellectual activity in Spain, enriched by the three cultures, Arab, Jewish and Christian, all indebted to the Bible greatly influenced Bible translation in Spanish language, taking a leading role, without a doubt, the School of Translators of Toledo.

The interest of kings and nobles to have Spanish translations in Spanish language was something remarkable before the Protestant Reformation. With the advent of the Protestant Reformation a breaking point occurs in the Spanish Bible translation because Bible translation is considered now as a feature of the Reform, which was considered anti-Spanish. Thereafter great hostility of the Spanish state and the Spanish Inquisition against Bible translation in Spanish is evident. However, this new situation did not stop the bible translation activity,

because it was precisely at that time that the major Spanish Bible translations were made, though outside of Spain.

The political changes in Spain and Latin America in the 19th and 20th centuries were ultimately favorable to the cause of Bible translation, as it was in those centuries when it began distributing the Bible and the first Protestant churches were founded in the region. The political instability of government, however, was often detrimental to the cause of Bible translation.

Towards the end of the 20th century and early decades of the 21st century, Bible translation reflects a force never before seen in Spain and Latin America. It is the result of strong growth of evangelical churches and tolerance of the Catholic Church towards the translation, reading and dissemination of the Bible in Spanish.

The challenge ahead is to maintain and enhance what has been achieved in many centuries of hard work and effort, especially providing easy to read and understand Bible translations for children and youth.

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